55-1
16

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

Case, Div. I
Shelf, Sec.
Book, No. 7

THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 2. SECOND QUARTER, 1846. Vol. IX.

I.—In laying this number of the Intelligencer before our subscribers, we deem it proper to remark, that for the editorial matter, which may from time to time appear in our quarterly, we are to be held *personally* responsible. Our manuscript is placed into the printer's hands, without having previously been shown to any one. Justice to the denomination with which it is our privilege to be connected, and of which this periodical purports to be the organ, requires that we should advise our readers of this fact. Should reproach or censure accrue at any time, from our speaking with the greatest freedom, whenever we have leisure to prepare an editorial, it must be laid upon our shoulders. We are willing, nay we are in duty bound to bear it quite *alone*. Neither the Conference nor the Church are amenable to the public for any thing *we* write. They cannot, it is evident, endorse our views, or sanction our opinions, before they have been made acquainted with them.

This notice, we hope, will tend to quiet the apprehensions which may have begun to be excited in the minds of some of our brethren, lest we should, by our remarks, endanger the reputation of being *strictly conservative*, as some are pleased to term it, which our Zion has acquired, and in the undisturbed enjoyment of which it has continued for many years. If we

understand these brethren correctly, a *conservative* church, in their opinion, is one, the usages of which, even in matters quite indifferent, or at least not of primary importance, resemble the laws of the Medes and Persians, which might not be altered.

We have neither space nor disposition to inquire whether a reputation such as this be enviable or not. As little do we purpose to examine whether the United Brethren's church might not perhaps have been instrumental, under God, of even a greater amount of good than has already been effected by it, had it been somewhat less rigid in its adherence to certain institutions, forms and measures, for which there is not only no express warrant in the Scriptures, nor even so much as a sufficient one deducible from their general tenor, but which are also as little suited to the genius of our people at the present day, as they are to the requirements of this age of christian enterprise.

We feel ourselves called upon, however, to remark, that our venerable founders never designed that all the measures which they adopted, good as they were in their own days and country, should become positively stereotyped, so as not to admit of even the very slightest modification. They had foresight enough to perceive that circumstances might, in subsequent times, so completely change, as to make a corresponding change in the forms, the measures and the usages obtaining in the church during their connexion with it, not only expedient, but peremptorily necessary. They left all things appertaining to our Zion, except its doctrines, confessedly incomplete and open to improvement. A century since, our church,—(we speak of the Renewed church,)—was in a forming state. Its chaotic elements began to arrange themselves in at least some kind of order. Or to change the figure, a century since, it was still in its earliest infancy. And yet we find those in our day, who would hold it up as it existed then, as a perfect model for all future years. They would catch its infantile and consequently ever-varying features and petrify them, were it in their power, lest the ruthless hand of some bold innovator might attempt an alteration, no matter how beneficial or how necessary such an alteration might really be. We cannot but be surprised, that some who profess so ardent an esteem for the worthy

fathers of our church, should look with such suspicious eyes on any movement in it, which custom has not sanctioned, and feel disposed at once to condemn it, merely because it has not age to recommend it. What!—are they ignorant of the opinions which these revered fathers, long since removed to the upper sanctuary, entertained and expressed on this very subject? Or have they never heard, that they were,—what seems by them to be regarded as a sufficient reason for casting out as evil any that candidly acknowledge themselves to be such too,—*new-measure men?*

But why do we thus speak? Our aim is not, and it has never been to innovate upon our institutions. We have no new measures which we wish to recommend, nor would we be considered as advocating any that may already have been introduced into some of our churches. Our desire is rather to resuscitate such of the old, as have been suffered to fall into desuetude, greatly, we ween, to the detriment of our Zion's spirituality. Most happy should we esteem ourselves, could we persuade our brethren, not only "to stand in the ways and see, and ask for the *old* paths, where is the good way," but also to "walk therein." Jer. vi., 16.

Are we now asked, how does this declaration harmonize with the sentiments uttered in the closing paragraph of the introductory remarks to the former number of the Intelligencer? Is there not here gross inconsistency? Are not revivals and revival measures boldly advocated? And such things,—are they not unheard of in the Moravian church? Has it not always shown itself a decided opponent to whatever savours of excitement? The last two questions have actually been asked already, to our astonishment as well as grief. We are amazed to discover that any who profess the least acquaintance with our history, should entertain an opinion so erroneous as this concerning our little church. We are grieved that a charge so dreadful, as opposition to revivals, should be brought against it, and that too by some of its own members. Well might the calumniated church adopt the touching language of the Psalmist and exclaim: "it was not an enemy that reproached me; then could I have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him.

But it was thou,"—a child that I have nourished in my bosom and dandled on my knees.

We know that the charge is not unfrequent, absurd and cruel as it is. To prove its falsity, we need only remind our readers of two stubborn facts, which we presume no one will venture to gainsay.

The first is, that our forefathers were "*revivalists*," in the strongest sense and in the widest acceptation of the term. It was this that exposed them to much of the reproach and persecution which they were forced to endure. "O Lord revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy." Such was their constant prayer. And often did they sing strains like the following:

Saviour, visit thy plantation,
Grant us, Lord, *a gracious rain;*
All will come to desolation,
Unless thou return again.
Keep no longer at a distance,
Smile upon us from on high;
Lest for want of thy assistance
Every plant should droop and die.

Let our mutual love be fervent,
Make us prevalent in prayer;
Let each one esteem'd thy servant,
Shun the world's bewitching snare.
Break the tempter's fatal power,
Turn the stony heart to flesh;
And begin from this good hour
*To revive thy work afresh.**

They constantly employed the scriptural means of producing and promoting *genuine* revivals of religion. Their discourses from the pulpit, many of which have long since been given to the public, were discriminating, plain and pungent. Were our forefathers to arise from their graves and preach as they were wont to preach, it is possible that some who now garnish their sepulchres and almost adore their names, would charge them with being fanatical, severe and, (if our readers will pardon the uncouth expression,) quite un-Moravian, in their style of preach-

* See U. B's Hymn Book, No. 800.

ing. For they would cry aloud, they would not spare: they would not shun to declare the whole counsel of God. No part would be withheld, no portion softened down for fear of giving offence. Instead of whispering "peace, peace," before their hearers, as some imagine they would do, they would thunder, as did the ancient prophets, if they perceived what could not possibly escape their notice, that there was little else but the form of godliness in some at least, we will not say in many of our churches.

They would proclaim a solemn fast. They would bid the church "mourn every family apart. The family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart." Zech. 12th ch., 12th, 13th and 14th vs. They would encourage lay-prayer and lay-exhortation, as they did once; and that too in the very teeth of those who think them an encroachment on the appropriate province of an ordained ministry. They would establish social prayer-meetings, and severely chide those who attempt to ridicule or frown them down.

The other fact to which we wish to direct attention, is that to this very hour, the anniversary of the great revival at Herrnhut in 1727, is observed as a high-day and a holy-day by many of our churches.

How then can it be charged upon our Zion, that it has always been decidedly opposed to such awakenings? That there are individuals calling themselves Moravians, who consider them as mere fanatical excitements, we are, alas, not able to deny. But these few individuals are not *the church*, whatever station they may occupy or whatever office they may fill in it.

We trust however, the time is not far distant, when there shall be none amongst ourselves, who, when they hear that the *special* presence of the Holy Spirit in all his blessed influences, is made the subject of fervent, united, persevering prayer by any congregations. or is enjoyed by them in answer to such prayer, stand in the place of certain mockers in the early days of Christianity, who said, "these men are full of new wine."

[Editor.

We have exerted ourselves to furnish, in this number, an unusual *variety* of interesting matter. Our readers will find in it the conclusion of Br. Kohlmeister's life, which in our estimation, is decidedly the best and most edifying memoir that has appeared in the Intelligencer for some time past. Some of our brethren clamor for this kind of reading; nor are we at all surprised at this. We should be pleased, were we able to furnish an interesting biographical sketch in every number of our quarterly. But whence is such matter to be obtained? Perhaps we may be told, that accounts of brethren, who loved to spend and to be spent for Christ, are to be found reposing quietly upon the shelves of our valuable church-libraries at Bethlehem, Nazareth and Litiz. This may be so; but unless some one will kindly undertake to ransack these libraries in search of their rich stores, and forward to us what he may think is suitable for our pages, how are we benefited by that information? Doubtless, the archives, to which we have alluded, contain a host of manuscripts, which would prove not only interesting to our readers, but would be sought after with avidity by the historian, who may hereafter undertake to chronicle the stirring events that transpired in this country, during the former century.

The notes of a journey to our Indian Mission-village, New Fairfield, in Upper Canada, were furnished at our urgent solicitation by the traveller himself, on condition that his name should not appear. It is but justice to our esteemed brother to remark, that when he wrote them, he had not even the most distant thought that they would ever appear in print. They were penned in haste, amidst a great press of business, and were intended, we believe, for the eyes of a few personal friends only; and it was not without considerable difficulty that we succeeded in persuading the author to send us a copy for insertion in the Intelligencer. We feel assured that many of our readers, if not all, will peruse them with much interest; and we wish that our brother's account of his recent visit, might induce others to do as he has done. Many of our subscribers are in the habit of leaving town for a month or two, during the oppressive summer season, and of seeking, in the country, some relief from the city's almost intolerable heat and din. May not some of these deem

our suggestion, that they would, in July or August next, turn their steps towards this lone mission station, at least worthy of a thought? No doubt they would receive a hearty welcome from the brethren stationed there. Their visit would form an epoch in our missionaries' lives; and long, long after they had forgotten that ever they had been there, the recollection of their guests would continue to refresh those labouring in that secluded region. It would ever prove a balm to them, to remember that any one had thought of them and come to bid them Godspeed, as they were breaking the bread of life to their copper-colored charge.

Their visiters too perhaps might find themselves amply repaid for the fatigue and expense incurred in such a journey, by feeling their hearts warmed with the love of God, as they attend the meetings of the Indian converts, and hear them tell what the Lord has done for their immortal souls. New Fairfield, we believe, has many trophies of victorious grace to show.

We offer no apology for having given a place to Br. Amadeus Reinke's letter to a younger brother, accompanied by a word of introduction from the writer's father, Br. S. Reinke of Bethlehem. Though it contains but little, if any, news from our foreign mission field, we trust our young friends, in particular, will give it an attentive and prayerful perusal.

Br. F. Holland's communication will be read with pleasure, as well on account of the graphic description of tropical scenery which it contains, as for the deeply interesting intelligence it furnishes.—Editor.

[From the Periodical Accounts.]

II. MEMOIR

Of Br. Benjamin Gottlieb Kohlmeister, *for thirty-four years a Missionary in* Labrador, *who departed this Life at* Neusaltz, *in* Silesia, *June 3rd*, 1844, *in the eighty-ninth year of his age.*

(Compiled from his own Manuscript.)

[*Concluded from page* 29.]

"On the 12th of April, 1784, I bade farewell to my beloved Herrnhut, and after an affectionate parting with my friends and my youthful charge, who had accompanied me to the

memorable height above Strawalde, pursued my solitary journey on foot. At Barby, I called on several members of the Elders' Conference of the Unity, and among the rest, on Bishop Spangenberg, with whom I had an interesting conversation on my appointment to Christiansfeld. He inquired whether I had accepted it cordially. I answered, 'No; but as a matter of duty; since from my entrance into the congregation, I had felt an inclination for missionary service.' 'Ah, my Brother!' he rejoined, 'if you faithfully and diligently attend to the business committed to your management, you will be serving our Saviour, and should he destine you to serve him among the heathen, he will know where to find you.' His words made a deep impression on me, and I committed my present and future course anew to the Lord, in child-like confidence, that he would condescend to lead me. Yet the impression remained upon my mind, that six years would still elapse, before my proper destination was realized.

"At Christiansfeld, I found the business to which I was called in a state of depression: but, in two years' time, by introducing the English style of cabinet-making, I had the pleasure, not only of seeing the custom increase in the immediate neighbourhood, but of establishing connexions in Holstein, Jutland, and Copenhagen, and even as far as Norway and Sweden, so that the only difficulty was, to get the orders executed. Till now, when asked how long I should stay at Christiansfeld, I had answered decidedly, 'Six years;' but when the blessing of God so evidently rested upon the business, I became greatly attached to it, and was much flattered by the general estimation in which I was held. By degrees, my confidential intercourse with my Saviour fell off; I became lukewarm, and my longing desire to serve the Lord among the heathen vanished almost entirely. Sometimes, indeed, a passing remembrance of the happy years spent at Herrnhut came over me, but it was soon forgotten amid the press of business.

"As the sixth year of my abode at Christiansfeld drew to a close, I was again powerfully reminded of my former views. One day, while looking over my old letters, I found one sealed without a direction; I opened it; it was the paper, containing an offer of myself for missionary service, which had never been forwarded. On perusing it, I saw how greatly my zeal had declined; but I endeavoured to compose myself by the thought, 'It might have been very well, had I received such a call while I had the desire for it, but now it is not to be thought of; my present line of life is evidently the path of duty.' With these words I tore the paper in pieces and threw it into the fire.

"On my next birth-day, February 13th, 1790, an unusual lowness of spirits came over me; my friends remarked it, and

asked what ailed me. 'I have a presentiment,' I said, 'that this is the last birth-day I shall celebrate at Christiansfeld; but whether I shall depart this life, or some other change awaits me, I know not.' Little did I think, however, that my call to the mission amongst the Esquimaux was despatched that very day by Br. Spangenberg. It was handed to me on March 2nd, but I felt little inclination at first to accept the call; indeed the letter gave me little encouragement to do so. Br. Spangenberg described the post as one of peculiar difficulty, the Esquimaux manifesting as yet little desire for conversion, and recommended me to consider seriously, whether I could freely devote myself to this service. In conclusion, he related the following anecdote;—'The late Br. Matthew Hehl once proposed to a brother to go among the Indians. On the latter's declining the commission, he remarked, "that he could not take it amiss, as it might easily happen that the Indians might kill him." "What!" replied the other, "does the case stand thus? Then I will go to them gladly;" and he did so.' On reading this, I thought 'Br. Spangenberg has mentioned many difficulties which I must expect to meet with, if I accept the call, but he says nothing about being killed. Would it not, then, be disgraceful for me to draw back, because my circumstances will not be so comfortable as they are here? No; this must not be. I dedicated myself to our Saviour, on entering into the Brethren's church, with soul and body, for life and death, if he should count me worthy of his service. I will, therefore, go to the heathen, dear Lord, in reliance on thy gracious help.'

"Such now became and continued to be my firm resolution. On the 10th April, I set out from Altona, and arrived in London May 5th, where I was joined by Br. and Sr. Turner, who had come over from Labrador on a visit, and were to return with me. After spending some weeks very pleasantly in the society of our English Brethren and Sisters, we set sail June 12th, and reached the coast of Labrador in safety, after a seven weeks' voyage. I had, however, a remarkable preservation of my life during the passage. As I was one day pacing to and fro on the lee side of the vessel, which was inclined almost to the water's edge by a strong side wind, I slipped overboard, and was already half in the water, when I caught hold of the taffrail, and was rescued by the sailors from my perilous situation.

"As we sailed between the islands along the coast, I saw the first heathen. A large boat approached us filled with several families from the north, and their dogs. The sight of these poor creatures brought Br. Spangenberg's words again into my mind. 'You are going to the Esquimaux, and will find them barbarous heathen; yet you must love them as yourself, for

they are your fellow-men, and, like yourself, bought with the blood of Jesus Christ. And as the Saviour bears them with great patience, and seeks their salvation, so ought you to do through his grace.' Here, then, I had my lesson before me, and the text for the day made the subject still plainer: 'There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God,' &c.: (Rom. iii. 10, 11.) These words taught me how I ought to regard the poor heathen and *myself* also, for, in the course of my service, I had often to experience the truth of the declaration, and to remember the words, '*No, not one.*'

"Br. Turner was acquainted with most of these people, and entered into conversation with them. They were all highly delighted to see us. This was on the 27th of July, seven leagues from Okkak. But contrary winds and drift-ice carried us out again to sea, so that it was the 5th of August before we could make the Bay of Okkak. I was received in cordial love by the mission-family, amongst whom I had the pleasure to meet with two old acquaintances from Herrnhut. The small Esquimaux flock consisted only of twenty-two souls, several of whom relapsed into their former sins, and had to be excluded. It was six years before I saw any heathen baptised. This was a long school of patience, and a severe trial of faith, for sometimes it seemed doubtful, whether the Esquimaux could ever be truly converted. Nor was the acquisition of the language an easy matter, as there was at that time neither grammar, nor even vocabulary, that could be depended upon. By keeping school for the children, I had, however, an opportunity of improving myself; and this was still further facilitated when, in 1793, the management of the barter-trade with the Esquimaux was entrusted to me.

"In the same year, September 19th, I was united in holy matrimony with the single Sr. Anna Elizabeth Reimann, who had come from Herrnhut with Br. and Sr. Morhardt. Her heart was sincerely devoted to the Lord, and we covenanted together to live alone to him. In 1797, her only brother, to whom she was much attached, came out to serve the Mission at Hopedale, and staid with us a few days. My wife parted from him with melancholy forebodings, which the event justified; for we saw him no more. Three years after, one bright morning in December, he went out for the sake of recreation, and never returned, having no doubt lost his way, in a snow-storm which came on at noon; nor could any trace of him ever be discovered. The mournful intelligence did not reach us till the March following. His loss was the more to be regretted, as there was the best hopes of his usefulness in the Lord's house.

"After a residence of twelve years at Okkak, where, besides my other engagements, I had acted as doctor, we were called, in 1802, to Hopedale. Discouraging as was the spiritual state of the congregation we had left, we found this still worse, the few baptised members being almost all excluded; for this southern station was most exposed to the temptations presented by European traders. In consequence of these unhappy circumstances, the question was considered by the Directing Board, whether the settlement at Hopedale should not be abandoned, and transplanted further north. This was not, however, the will of the Lord, and we were anew exhorted, looking in faith to him, to care for these poor wandering sheep in the spirit of love, and lead them to the Friend of sinners.

"And, in fact, the longed-for hour soon struck, when the Lord pronounced over them his "Ephphatha!" and aroused them from their sleep of sin to newness of life. It was in the last days of December, 1803, that a discourse was held on the words of our Saviour,—'The Son of Man is come to seek and to save that which was lost;' (Luke, xix. 10;) and it was shewn, that precisely those who feel themselves to be the worst, and are most afraid of being lost, have the nearest right to the Saviour. since he seeks them, knowing that they cannot seek him. The Lord opened the heart of a young widow of bad character to attend to what was spoken, and she thought, 'What is that? Can it be that He is come to seek and save the worst and vilest? I am the vilest of all who are here assembled.' Immediately after the meeting she hastened to a solitary glen, and, falling on her knees, cried aloud to Jesus, 'If what I have just heard be true, that Thou hast come to save the vilest, oh! save me, for I am the vilest of all, and must otherwise perish.' She received on the spot an assurance, that her sins were forgiven her, and, returning home, she related to her companions, with tears of joy and gratitude, what God had done for her soul, and how her heart was filled with such an unspeakable love to Jesus, who had thus comforted her, that she could no more serve sin as aforetime. This account, and the happiness which beamed in her eyes, made a powerful impression on three other women who lived with her, and who had never before heard of such an experience. They were all greatly moved, and were likewise awakened to new life, making the same joyful experience as the poor widow. Hitherto they had lived in constant disharmony and strife; now they manifested the greatest love for one another, and their mouths overflowed with praises to Jesus for the mercy he had shewn them. This fire of love soon spread to every house. Men and women, young and old, were laid hold on by divine grace. In April, 1804, a similar awakening took place among the children.

They were to be seen singly, or in companies, engaged in prayer to Jesus, to have mercy upon them, to save them from being lost, and accept of them as his children.

"This was, indeed a Pentecost, such as the Labrador Missionaries had never before witnessed, when, after thirty-three years of patient waiting, the promises of God began to be fulfilled, according to the Daily word which cheered them, when they first set foot upon this coast; 'Thou shalt bring them in, and plant them in the mountain of Thy inheritance.' (Exod. xv., 17.) In the following year, 1805, the awakening extended from Hopedale to Nain, and Okkak, and the northern heathen, by means of two inhabitants of Nain of notoriously worthless character, who came to Hopedale on a visit.

"From that time we could say with truth, that we had here three living congregations of Jesus, whose great object it was to live by faith in the Son of God. They increased continually, not only in number, but also in grace and knowledge, and this gracious influence still operates to this day, so that a fourth establishment has since been found needful at Hebron. I esteem it a special favour to have been a witness of this visitation of grace, and a sharer in the blessings then poured from on high. 'Bless the Lord, O my soul, and forget not all his benefits!'

"In 1806, we obtained leave to visit Europe, in order to place our daughter, Henrietta, and two other missionary children, in the institution at Kleinwelke for education. This voyage was rendered very tedious by constant adverse winds. Leaving Hopedale, October 3rd, it was December 3d before we reached London. Amongst the Orkneys, and on the English coast we were thrice in imminent danger in the dark and stormy nights. After a pleasant sojourn of three months in London, we arrived safe and well at Kleinwelke in April, 1807. But, in November following, our Henrietta took the scarlet fever, and terminated her brief pilgrimage here below, in fervent desires after the Saviour whom she loved so tenderly. This painful experience filled our hearts with heaviness, but our faithful Lord comforted us mightily over our loss.

"Our return to England direct being prevented by the war, we resolved to proceed to Christiansfeld, in hopes of being able to find a passage to London from thence. After an affectionate parting with my wife's mother and our two sons, and other friends, at Herrnhut. we set out on our journey, and reached Christiansfeld December 24th, 1808. But we were disappointed in our expectations of being able to proceed to England. I was advised, at last, to present a petition to the king of Denmark, and in May, we received passports for Elsinore, whence we reached London in June, by way of Sweden. To our no small grief, however, we found that the Labrador ship had sailed some

weeks before. But our detention was not altogether lost time, as I was thus enabled to assist in carrying the Esquimaux New Testament through the press, and preparing an extract from the Harmony of the Four Gospels. We also made several agreeable visits in the English congregations.

"At length, we set out on our return to Labrador, in the year 1810, and, after a prosperous voyage, arrived at our beloved Hopedale, July 22nd. On descrying the vessel in the offing, several Kayaks put out to meet us; and, on reaching land, we were received with the liveliest affection by all our Brethren and Sisters, Esquimaux and European.

"My first concern now was to prepare for an exploratory voyage to Ungava Bay, in Hudson's Straits, which had been committed to me by the Mission-Board. On June 24th, 1811, I set out from Okkak, in a large boat, accompanied by Br. George Kmoch, and several baptised members of our flock,—Jonathan, a faithful Esquimaux of tried character, to whom the boat belonged, acting as our captain. Our voyage was beset with hardships and perils, as we were often so hemmed in by drift-ice, that we were afraid every moment of seeing our vessel crushed to pieces. We were in an unknown region, hitherto quite unexplored, in waters full of rocks both visible and sunken.

"At length, doubling cape Chudleigh, we reached the large river *Koksoak*,* the extreme limit of our expedition, on the 24th of August, and met with fourteen families in tents. They were at first timid and shy; but when we addressed them in their own language, and they recognised our crew as countrymen, they became more friendly. We informed them of the design of our visit, which was to make them acquainted with their Creator and Redeemer, who loved them and all mankind. They were very attentive to all that we said on this subject. We had daily conversations of this kind with them on the counsel of God for their salvation through Jesus Christ his Son, and his sacrifice on the cross for our sins and the sins of the whole world. It was particularly pleasing, to see the eagerness with which they conversed on this subject with our baptised Esquimaux, especially with Jonathan and his wife, for they were greatly impressed by seeing examples of true believers in their own countrymen.

"When we turned our faces homewards on the 1st of September, the good people accompanied us to the farthest point of the river, reiterating their request, that we would soon come again, because they wanted to hear more of the 'good words

*The discovery of this river, and of the *Kangertlualuksoak*, or George river, and the exploring of the whole of the deeply indented coast of *Ungava* bay, west of cape Chudleigh, were among the interesting fruits of this expedition.—Ed.

of Jesus.' We reached Okkak again in safety, to the great joy of our Brethren, as early as October 4th, and, as the missionary ship was still at anchor, awaiting our return, I could immediately forward the account of our voyage to London.

"Proposals were sent out to us next year by the Mission-Board, for the establishment of a fourth station in the north, beyond cape Chudleigh; but the difficulties which presented themselves to such an undertaking were so many and so serious, that it had to be relinquished for the present. A settlement south of cape Chudleigh was now determined on, in which view I undertook two other journeys in 1814 and 1816; but the plan was not carried into effect in my time. In 1818, we were called to Nain, where I succeeded Br. Schreiber in the general superintendence of the mission. In this new sphere, likewise, my faithful Lord graciously owned me, and preserved to me the confidence of my fellow-labourers. But, at my advanced age, the numerous winter journeys which I had to make in the discharge of my new office, had an injurious effect on my health, and I was at length obliged to request permission to retire.

"This was delayed, however, till the year 1824, when, taking an affecting farewell of our beloved Esquimaux and fellow-servants, I terminated my missionary service of thirty-four years, not without tears of love and of gratitude to the Lord, for the support which he had vouchsafed, and the blessing which he had been pleased to lay on my unworthy labours. The voyage home was unusually expeditious, as we arrived in England in nineteen days."

The memoir here breaks off, but he adds the following closing remarks, dated September 19th, 1840:—

"It is to-day forty-seven years, since I was united to my late dear wife, and more than two years, since the Lord called her home to himself. This recollection leads me to a review of my past course.

"From my first acquaintance with the Brethren's Church in 1777, I have been deeply impressed with that fundamental truth, that *in the sacrifice of Jesus Christ alone, mercy and deliverance from all sin are to be found.* To this day, it has remained the anchor of my faith, and I have the believing hope, that, notwithstanding the remaining evil and corruption of my nature, my faithful Saviour will never suffer me to lose the comfort flowing from his merits and death.

"On my becoming a member of the Brethren's Church in 1778, the Lord soon granted me an insight into his designs with it. I was convinced:—

"1. That the pure doctrine of His Atonement, the Word of the Cross, has been committed to it as a special treasure, with

peculiar clearness, by which each soul within its borders may obtain forgiveness of sins, life, and eternal happiness.

"2. That the Brethren's Church has, in the next place, been favoured with the high calling, to proclaim the Gospel of salvation amongst Christians and heathen, and thus to spread the kingdom of God throughout the world.

"That the Lord has counted me, one of the poorest of his children, worthy to serve him in weakness amongst the heathen, is a favour, for which I hope to praise him throughout eternity.

"3. I have been further led to regard the Brethren's Church as an hospital, in which the Great Physician tends His patients with unwearied care and faithfulness. I account it an unspeakable privilege to rank amongst this number, and to lie at the pool of this Bethesda; and my daily prayer to Him is, that He will continue to care for me unto my end.

"Till that time mine eyes I'll raise
Unto Him in spirit,
And my feeble tongue shall praise
My Redeemer's merit."

He arrived in Herrnhut with his wife in the year 1825, and the milder climate soon restored his health. After the Synod, they were called to Neusaltz, to take charge of the married division of this congregation, and of the Diaspora connected with it. He enjoyed the cordial love and entire confidence of the whole congregation. All who needed counsel or comfort repaired to him gladly, and he had a word of advice or consolation for every one. It was, indeed, a pleasure to be in his company, such an atmosphere of peace and happiness surrounded him.

The blessing of the Lord likewise rested on his labours in the service of the dispersed members of the Society, to which he was obliged to restrict his activity after the year 1836. He undertoook frequent journeys with his dear wife, though they were both far advanced in years, and paid several visits. among the rest to Polish Lissa and to Reisen, his native place, not without blessed results. But, on the 7th of October, 1838, the Lord was pleased to call to himself his beloved wife, who had been for forty-five years the companion of his pilgrimage. This was a painful blow to him, yet his confidence in the Lord did not fail. He maintained the same livelincss of spirit, and the same indefatigable zeal in directing souls to the Saviour; and, as if to comfort him for his loss, the Lord now laid a greater blessing than ever on his activity in our country congregation. New life appeared, and new societies of awakened souls were formed in various places, as at Züllichau, Sagan, and Grünberg.

On festival days, when the Society Brethren and Sisters came to Neusaltz, his room was crowded with visiters, who seldom left him without edification for their souls. One of his latest efforts was to provide a house for their better accommodation on these occasions; and, by the influence which he possessed with a large circle of friends, he had the pleasure to see this object accomplished in 1840. But his sympathies were not confined to his own immediate sphere of operation, but extended to whatever concerned the Brethren's Unity, and especially its missionary labours. These were a subject of his unceasing intercession at the Throne of Grace.

To the last year of his life he enjoyed remarkably good health, and the full possession of all his faculties, with the exception of his hearing, which became somewhat impaired with age. But in June last he had a serious illness, after returning from one of his circuits, so that his end was thought to be at hand. And, though we had the joy to see him recover from this shock, it became evident that his strength was gradually declining. Most of the winter he was obliged to keep his room. He spent his solitary hours in blessed meditation on the Lord's gracious dealings, spoke of them gladly, and with great emotion, and waited joyfully, yet patiently, for the day of his departure hence.

This arrived sooner than we had expected. He took a severe cold on the 28th of May, and on Monday, the 3rd of June, it was evident that his dissolution was at hand. About noon, the blessing of the Lord and of the church was imparted to him at his own request, under a peaceful feeling of our Saviour's presence, and he attempted, weak as he was, to join in the singing. Half an hour after he gently breathed his last, and his spirit passed into his Saviour's arms. He had reached the age of eighty-eight years and four months.

We, his fellow labourers, cannot but rejoice in his blessed lot, and thank the Lord for having so long favoured us to behold the walk of his faithful servant and disciple. In him we saw what it means to be "conformed to the image of Christ." He had received a large measure of the anointing from above: it spread over his whole being, and gave it an indescribable grace and dignity. The leading features of his character were, love, faithfulness, and humility. He loved the Saviour, whom he had early learned to know, as his Redeemer, with his whole heart and soul. To devote to him his life and faculties was not a sacrifice, but a privilege; he forgot himself, and sought not his own interest or glory.

From this love to his Saviour sprang his warm, active love to his brethren and fellow men. He took the liveliest sympathy in others' weal and woe, and was constantly ready to relieve distress, whether of mind or body, to the utmost of his power.

Strictly as he dealt with himself, he was as mild and indulgent in judging others; ever inclined to think and hope the best. At the same time, he was far removed from that false liberality which excuses every thing, and calls evil good. Whatever was contrary to the mind of Christ, and the character of God's children, met with his strenuous reprobation.

His natural abilities were considerable. He possessed a retentive memory, a sound judgment, and a ready comprehension, so that he was soon master of whatever business he undertook, and formed a correct opinion of the various circumstances and characters with which he had to deal. But these endowments were consecrated to the Lord. He never valued himself upon them, any more than upon his truly blessed service in the House of God, but retained to the last the most unassuming humility, willingly esteeming others better than himself. But the less he sought his own honour, the greater was the love and esteem manifested towards him, by all who knew him, in or out of the congregation, high or low, nay, even by persons of the highest rank. This general esteem was, doubtless, valued by him, but instead of puffing him up, it bowed and humbled him the more. He rejoiced that his name was written in heaven, and that he could be assured of his salvation; he gloried in Christ's blood and righteousness. In this fair garment he now stands before his Saviour's throne, beholding him face to face, and thanking him with fervour of spirit for his election of grace. His memory will remain blessed among us.

III.—Notes of a Journey to New-Fairfield, (Upper Canada) in August 1845.

While on a visit to friends in Ohio, during the months of July and August last, I resolved to avail myself of the opportunity to gratify a desire I had long entertained of visiting our Indian Mission, at New-Fairfield, in Upper Canada.

At Canal-Dover, Ohio, I met with Br. L. Kampman, the pastor of the Moravian church recently organized there. Having himself been, some years since, a member of the missionary corps at the very place I was desirous to reach, he kindly gave me the necessary directions as to the route, furnishing me also with a letter of introduction to Mr. Eberts, at Chatham, in Canada, a town not far distant from New-Fairfield. This gentleman, being a warm friend of the Brethren, has always been on the most intimate terms with the missionaries stationed in his vicinity; and is, in fact, regarded by them as a kind of

"patron." After traveling from Canal-Dover to Cleaveland, on lake Erie, I left for Detroit, on the 16th of August, at about 2 o'clock, P. M., in the steamboat Nile, of Buffalo, bound for Chicago, Illinois. Such only, as have themselves been on one of our lakes, can form any idea of the delightful ride we enjoyed during that afternoon and the succeeding splendid moonlight night. The lake's green waters were perfectly calm and smooth as a mirror.

On our arrival at Detroit, the next morning, I was disappointed in finding that the only boat making regular trips, between this place and Chatham, had been obliged, for want of sufficient patronage, to discontinue her daily, and in its place to substitute a tri-weekly voyage. I was necessitated, therefore, much against my will, to remain at Detroit during the whole of this day. Eager as I was to continue my journey, I was not a little annoyed on being informed the next morning, that owing to an extraordinary detention, the boat would not be in readiness to start before evening. The long-wished for evening at length arrived. And now behold us on board the Brothers, owned by Mr. Eberts, jointly with a younger brother; the latter being her commander.

After crossing over to the Canada shore, to take in tow a small loaded vessel, we had just entered lake St. Clair when night overtook us. A dense fog sleeping on the water, rendering the entrance into the Thames invisible, our boat was obliged to lay to, until the yawl with a part of the crew, carrying a lantern, having been sent out to look for the river, returned reporting success. Our boat was then run into the Thames, and ascending it for a little distance, landed us in safety, just before break of day, at Chatham, on the northern bank of the stream. I found my way to the Royal Exchange Hotel, an establishment owned, together with an extensive store immediately opposite, by Mr. Eberts. Owing to the early hour of my arrival I had not the pleasure of delivering Br. Kampman's letter to Mr. Eberts, in person, or of making any acquaintance with him. I was pleased to find, however, that the difficulty I had apprehended in proceeding from this place, did not exist. For scarcely had I gained the Hotel, before a mail-stage, running from Chatham to London, and passing near New-Fairfield, made its appearance. A few more passengers, together with myself, were soon stowed away in it. Presently we crossed the river, which is remarkably narrow, on a floating bridge, almost opposite the Hotel; and then continued our course along the stream on its southern bank, over a very fine road, which had lately been graded and ditched, preparatory to its being planked, which in this region, where stones are a scarce commodity, and timber in great abundance,

is a tolerable substitute for Macadamizing. The Tecumseh House, where we stopped to change horses and take breakfast, was soon reached. This hotel, erected only a few years since, is eighteen miles distant from Chatham, and but two from New-Fairfield. It stands on the battle ground where General Harrison, with his brave Americans, routed the combined British and Indian army, under General Proctor and the Indian chief Tecumseh, and near the very spot where the latter fell.

Our breakfast, consisting of roasted mutton, potatoes, cucumbers, bread, as the Yankees have it "worse than some we have seen," and coffee—the quality of which reminded me that I was near a Moravian village—had ample justice done it, by my fellow travellers and myself. A ride of eighteen miles, in the morning air, is a sharpener of the appetite. Let the dyspeptic try it.

Continuing our ride in the stage for two miles further, we found ourselves just opposite Moravian Town, the name by which New-Fairfield is known in those parts. For some distance back we had a distinct view of it. This being the spot where I must cross the river, I desired the driver to set me down, bag and baggage. After informing me that I would find a canoe, with an Indian paddle, along the shore, he bade me "good morning" and drove off. Here, then, I stood, wondering to find myself so near a place which I had so often desired to see. The rumbling of the coach-wheels was still heard in the distance, when I prepared myself to encounter the greatest difficulty that had yet presented itself. Cross the river, I must; but how was this feat to be performed? The canoe, with its Indian paddle was, indeed, before me; but what benefit was that to me, who had never looked into the mysterious art of paddling? Feeling but little inclination to display my nautical skill in the very face of the village, whose guest I hoped shortly to become, I bent my steps to an Indian cabin, which I espied at no great distance from me, inhabited, as I afterwards learned, by the Delaware chief Christian Jacobs, and his family, connected with our mission. In answer to my prayer for assistance, which I urged with becoming modesty, I was made to understand that the male members of the household were absent, whilst the mother of the family was lying ill. The negotiations were conducted between myself and a girl of about sixteen years of age, who might have piloted me over the stream, which I dreaded almost as much as some of the ancients did the Styx, had she felt so inclined. But all my eloquence, accompanied with all manner of gesticulation, (for I trusted more to my arms than to my tongue, for making myself intelligible to her,) proved unavailing. The amazon remained inexorable. With a heavy heart I left her, and wended my way down the

steep bank of the river. The canoe was partly drawn up on the shore; and a crazy thing it was. The water in it was of such a depth as to oblige me first to collect some materials wherewith to construct an island, before I ventured to deposit my baggage in it. Now all was ready for a launch. With ease the rickety canoe glided into the turbid waters. "Necessity," they say, "is the mother of invention." I found it actually so; for without any knowledge of the art of paddling, either theoretical or practical, I adopted at once a system of my own. The boat, unused to treatment such as it now received, became every moment crazier still. It moved with great rapidity, now towards the north, now towards the south. I verily believe it looked towards all points of the compass in succession. My excited fancy painted my situation as extremely perilous, for here I was exposed to all the horrors of a watery grave, as I sometimes thought. My fears, however, were groundless, for the river proved to be *knee-deep*, a fact which, had the water been clear, I might have ascertained at once. Without any actual mishap, "more scared than hurt," I at length touched the opposite shore, if not at the usual landing place, at least at no *great* distance from it. Happy to find myself once more on *terra firma*, I shouldered my baggage, porter-like, and was proceeding towards the village, distant about half a mile, when an Indian coming from the field overtook me, and kindly easing me of my burden, conducted me to the dwelling of Br. Regenass, one of the missionaries, with whom and his wife, I was well acquainted. The meeting caused mutual joy; and it is scarcely necessary to say, that I met with a most cordial reception, not only from these friends, but also from Br. and Sr. Vogler, to whom I was presently introduced. Visits from any of their brethren from the States, our missionaries assured me, were like angel-visits, "few and far between."

Shortly after my arrival, Br. Vogler, the senior missionary, was obliged to attend at a magistrate's office, some six or seven miles distant, having there lodged a complaint against two individuals, retailers of spiritous liquors in the neighborhood, who had for a considerable time past caused our brethren much anxiety and trouble, by selling their commodities to some of the Indians, contrary to the law of the province. This was, I believe, the first instance in which it was necessary to have recourse to a measure like this, to check a most criminal practice. Nor was it resorted to till every other means had been tried, without producing the desired effect. Selling liquor to an Indian is recognised as a serious offence against the law of the province, which is rigorous in this respect. The accused in the present instance were mulcted in the sum of twenty dol-

lars, each, together with costs of suit. One half of such fines goes to the informer. Br. Vogler, actuated by no pecuniary considerations, presented the sum falling to him, to a Temperance Society in the vicinity.

During Br. Vogler's absence, several of the converted Indians called at Br. Regenass's dwelling, to see the stranger and bid him welcome. Among others, was the aged Monsey chief Thomas, with whom I carried on a brief conversation—the missionary and his wife acting as interpreters. Christiana, a widow far advanced in life, was another of those who called to see the white stranger. I found that she could understand the German, whilst she speaks the English with tolerable fluency. I felt a deeper interest in her when I was told that she was the daughter of Shebosch, whose name is familiar to every one acquainted with the early history of our missions, and a sister of the young man who was inhumanly murdered by a party of whites from Pittsburg, a few days previous to the general massacre at Gnadenhütten, when, on the 8th of March, 1782, ninety-six Indian converts were most wantonly butchered by the same party. She related to me some of the severe trials to which she, together with the other Christian Indians, had formerly been subjected. At the time of the carnage just alluded to, she was about sixteen years old, and she still retains a lively, though mournful recollection of the event. She was also an eye-witness of the destruction of the mission village, Old Fairfield, by the American army during the late war. This event produced in her mind so strong an antipathy towards the people of the United States, that she positively declares she will never cross the boundary line, even though all of her red brethren and sisters should emigrate to the western part of our vast territory, as some of them have already done. She had been intimately acquainted with most of the missionaries stationed here at different times, and inquired most affectionately after such as she knew to be still living. Br. and Sr. Luchenbach, now residing at Bethlehem, Pennsylvania, appeared to be particular favourites with her. Her countenance beamed with delight as she informed me, that she had often carried in her arms Sr. Mary Heckewelder, when an infant. It may not be uninteresting to my readers to learn that this lady is the daughter of the well-known Moravian missionary Heckewelder, whose "narrative," published many years since, produced so great a sensation among the lovers of stirring incidents and marvellous hair-breadth escapes. It is also worthy of notice that this lady, now a resident of Bethlehem, Pennsylvania, was the first white child born in the present State of Ohio.

In company with Br. Regenass, I visited several others in their cabins, in the afternoon. A few, I found, could speak English. Next I repaired to the graveyard, and there saw the mounds that cover the remains of Br. Schnall and Sr. Haman, who both departed this life whilst prosecuting their labours of love amongst the Indians. Their graves are easily found—being the only ones having marble tomb-stones over them.

New-Fairfield contains about twenty dwellings, built on either side of what is intended for a street, though overgrown with grass. It is pleasantly situated on a high and level portion of a tract of land, six miles square, which is reserved by the Government of the Province for the benefit of the Moravian Indians.

To appear courteous, I have spoken of dwellings, though I ought, perhaps, if I speak in strict accordance with the truth, to say huts. Some few log houses, however, present quite a comfortable appearance. The church, with its gable end towards the street, is a venerable pile of huge logs, having two entrances, and surmounted by a small cupola, in which is suspended a goodly sized bell, which has a fine tone, and may be heard at a considerable distance. Near by, stands a new house, erected last year; a commodious two-story, weather-boarded building, painted white; plastered and well furnished throughout. This is occupied by Br. Vogler and his family. Next stands the school-house, one and a-half stories in height, plastered and painted like the former; containing on the first floor a spacious school-room and a kitchen, used for love-feast purposes. In the attic, Br. and Sr. Regenass had found shelter, whilst a new house was being built for them on the site of their old one, which had become extremely dilapidated. This building fronts the church, and like it, has its gable end towards the street. With the church and the other two houses, of which a brief description has just been given, it forms three sides of a square, at the end of the village nearest to the river. On my arrival, I found Br. Regenass assisted by an Indian, engaged in the tedious work of enlarging the cellar under his new house, which was raised, roofed and had its chimney built up, ready for the plasterers and carpenters. A new barn, with an ample threshing-floor and convenient stabling for the horses and cattle belonging to the missionaries, has been built within a few years. Owing to the remarkably short crop of hay and wheat obtained this season, it was not very well filled. The peat (?) crop, used for feeding horses and hogs, was very abundant, and the appearance of the corn was promising. About two hundred acres of cleared land surround the village. The most of this is in a good state of cultivation, and well-fenced. A portion of this is set

apart for the use of the mission families. Our devoted brethren literally eat their bread in the sweat of their face.

The balance is divided among such of the Indians as choose to cultivate it. Game having greatly diminished, the chase cannot be any longer depended on. The better portion of the Indians have therefore directed their attention to agricultural pursuits. Corn appears to be the staple production. Some, however, have made such progress, as to raise considerable crops of wheat. Others still retain enough of their natural indolent habits, to prefer depending on the kindness of their neighbours for subsistence, to laboring to procure a livelihood for themselves. A few, more advanced in civilization than the rest, have recently commenced clearing small patches of their own, in the vicinity of the village, and have erected thereon neat and comfortable buildings, together with the necessary out-houses. Horses, cattle, sheep and hogs are raised by these more energetic Indians, and they appeared in very fine case. It was quite a relief to me to escape, for a time at least, the lean and noisy dogs, the only brute animal to be met with on the premises of the indolent aborigines.

Among the communicant members of this mission-church, are three who bear the title of chiefs. Of two I have already spoken. The third is Isaac Jacobs. A "council fire" is occasionally lighted in the village, when matters of importance present themselves for deliberation.

In accordance with the wishes of these chiefs and the missionaries, the annuities from the British Government, in consideration of the losses sustained by the Christian Indians in the destruction of Old-Fairfield by General Harrison's troops, are no longer paid in money; but a part is paid in articles of dress, farming utensils, etc.; whilst the balance is appropriated to some object of general benefit to the village. Thus the school-house and a saw-mill were erected with annuity money. Last year a number of whites were employed to manufacture 150,000 bricks, abundance of loam for this purpose being obtained from the land of the Indians. These, when finished, were given to such as needed material for chimneys. Two hundred dollars have also already been reserved, which, together with future appropriations, are to be applied towards the building of a new church, the one at present in use being found quite too small to contain all who attend. It appears that the services of the Sabbath are visited by a great number of whites.

The evening was spent in a most agreeable manner in the missionaries' families.

The next day, being Thursday, was the regular time for the weekly prayer meeting. A considerable portion of those connected with the church, not residing in the village, but some-

times at so considerable a distance from it as to make attendance very inconvenient, the daily week-day meetings heretofore held, have been discontinued, whilst the Thursday prayer meeting only is observed. At the ringing of the bell, men, women and children flocked to the church, the adults dressed in their best apparel, which could hardly fail to be pleasing to a stranger's eye, since it showed that it had come in contact with soap and water rather more recently than the clothes worn by the majority on the previous day. A regard for truth, however, compels me to say, that the scanty coverings of the children had all the appearance of being afflicted with hydrophobia. After they were all assembled and quietly seated, the missionaries entered, followed by myself. The services were commenced by the singing of a hymn. Br. Regenass then held a short address in English, stopping after every three or four sentences, to give time to Ezra, the efficient interpreter, to repeat the same in the Delaware. Though, of course, I could not understand a single word spoken by the latter, I could not fail to notice that he required just about twice the time required by the missionary. After the address, Br. Regenass offered up a fervent prayer in English, which, upon an invitation extended to all, was followed with another by an Indian, in his own language; in both of which appeals to the Throne of Grace, the blessing of the Lord was earnestly implored in behalf of their visiter, and their white brethren in general. A hymn concluded the service. Br. Vogler then announced that the customary salutation would now take place, which was done on this wise. The brethren Vogler, Regenass and myself, and the missionaries' wives, placed ourselves in a row outside of the entrance for the men. These, as they passed out, severally shook hands with each one of us; whilst such as are communicants also saluted the brethren with the kiss of charity. After the men and boys had all passed, the women and girls followed, shaking hands with us; the communicants kissing the Srs. Vogler and Regenass. Among those introduced to me in this singular manner, one white man was pointed out to me, aged about sixty or seventy years, who has assumed the dress as well as all the habits of his red brethren; having lived amongst them ever since he was a child. He appears to be altogether unable to account for the manner in which he was brought amongst them. The only recollections he now has of his earliest years, are, that when a child, he lived with his parents near Easton, Pennsylvania; and he is confident that he frequently visited Bethlehem in company with them. He and his sister were separated from their parents, he says, and lived amongst Indians; but in what place he cannot tell, as little as he can give any account of the circumstances attending this change. He calls

himself Peter Nagle; asserting, however, that this is an assumed name. His real name he has forgotten. Formerly he resided at Monseytown, an Indian village, about thirty miles from New-Fairfield. Some time since he moved to the latter place and embraced the Christian religion; having until then always strenuously opposed the same; asserting that it never was intended for the Indians, and contending that the God of the whites and the God of the red men were two entirely distinct beings.

The remaining part of the morning was spent by the missionaries and myself in riding out in their two-horse lumber wagon, to see some of the farms and in visiting some oil springs found on their lands. At different points along the river and quite near to the water's edge, oil, of a remarkably strong and disagreeable smell, oozes out from a kind of quicksand-bed of the river, and rises to the top of the water. This is said to be the real or natural "British Oil," possessing highly medicinal properties, being particularly efficacious in fresh flesh-wounds. It differs from the artificial preparation bearing the same name, in not causing any painful sensation when applied to cuts or abrasions of the skin. It forms an article of traffic to some extent with the Indians, and it is collected by laying woollen cloths in the water, where it is known to rise. These cloths, when saturated with it, are wrung out and replaced in the water. An Indian who was engaged in collecting it at the very time we arrived at the spot, informed us that he had an order from an apothecary for four gallons, at three dollars per gallon. Horses, cattle, and deer, are said to be very fond of drinking the water where it abounds.

After dinner, the two Canadian ponies were again attached to the wagon, in which arrangements had been made for the accommodation of all the white people then in the village. Having taken our seats, we presently found ourselves jolting towards the saw-mill. This, however, was not in operation—there being neither water nor dam visible; the former disappearing in the warm season—the latter having been carried away by a freshet during the past Spring.

At some distance from the saw-mill, we came to the encampment of a few Pottawatomies, who had temporarily settled on the land of the Moravian Indians. Their dwellings, consisting of bark huts and cloth tents, did not wear the same appearance of comfort as some of those of the former. Men, women and children were lounging about and basking in the sun. One was engaged in making wooden ladles; another in repairing one of their peculiar pack-saddles; while a child, rather too young for such an office, was stirring broth in a kettle, boiling over the fire. Near one of the huts, in the open air, we ob-

served low stakes driven firmly into the earth, around and over which cloths were closely drawn, so as completely to hide from view the object within; which object, from the space allotted to it, we judged to be very small. On inquiry, however, we found it to be a sick man, who was under the care of a doctor, by whose orders he was thus confined. The physician happened to be near by, and positively refused to permit us to look under the cloth, giving as a reason that this would certainly counteract the effect of the medicines he had already administered. A healthy person might easily become sick, if subjected to such treatment; but I should be very much surprised if the invalid was benefited thereby. From two of their squaws, who had attended the prayer-meeting at New-Fairfield in the morning, it seems they had received some account of it. The doctor, who appeared to be a person of considerable consequence among them, made some sarcastic remarks concerning it.

On our return, we called at the house of Christian David, a son of old Christiana. Every thing looked so clean and tidy, that I felt constrained to accept the invitation given, to eat some corn-bread, but lately taken from the fire. I found it quite palatable, being much improved, as I thought, by large beans, previously boiled and then mixed with the dough.

Crossing the river, we found ourselves near the public road and on the site of Old-Fairfield. A number of old but thrifty apple-trees still remain; and excavations, which once served as cellars, were plainly visible.

The burial place was also visited, and the grave of the missionary Senseman, was pointed out to me. While sorry to see that this piece of ground was entirely open on every side, we regretted particularly that hitherto nothing had been done to mark the grave of Senseman. But few of the aged inhabitants of New-Fairfield can distinguish his resting place from the many by which it is surrounded.

Before returning to the village in the evening, we stopped at the house of the chief, Christian Jacobs, to take into our wagon some of the articles deposited with him by the Government, as part payment of this year's annuity. These consisted of a piece of white muslin for shrouds, and several pieces of silk ribbon, for trimming them. These ribbons, however, not very much to the credit of the taste of the person who selected them, were of a *black* colour. There was also a large medicine chest, valued at forty dollars, which required two men to lift it, filled as it was with all manner of drugs and medicines, from calomel, that popular remedy with the majority of physicians, down to the innocent flesh-colored courtplaster. Some were there in such quantities as to sicken the stomach of the beholder. The castor-

oil might have been measured by the gallon, whilst the epsom-salts and sulphur would require a peck-measure. All these medicines are well arranged in separate apartments, shelves and drawers, with all the implements necessary for compounding them.

The time set for my departure having now arrived, after tea the Br'n Vogler and Regenass took me in their wagon to the "Tecumseh House," where I was to await the arrival of the stage from London. After remaining with me till 11 o'clock, P. M., these brethren, fearing lest their families should become uneasy on account of their long absence, took an affectionate leave of me and returned to their retired homes. The rattling of their wagon could still be heard, when the twang of the driver's horn announced the near approach of the vehicle in which I was to commence my homeward journey. The stage carried me over that part of the road which I had passed a few hours previous in company of the missionaries. When on the site of the former, and opposite the present village, I vainly endeavored to catch a sound or see a light at New-Fairfield. All was still, and wrapt in darkness.

IV.—Extract of a Letter from Br. A. Reinke, with an introductory Letter to the Editor, from Br. S. Reinke.

Bethlehem, Jan'y 5th, 1846.

My Dear Brother:—I have just finished the perusal of the last number of the Missionary Intelligencer, and was very happy to find, that you are endeavoring to render its pages more interesting, by introducing a greater variety of recent intelligence. I was, moreover, much gratified to find that you speak out your mind firmly and boldly, as every faithful servant of our beloved little Zion, and every sound Christian, possessed "of moral courage," ought to do. With your name prefixed to our periodical, as its editor, I trust your editorial remarks will be duly appreciated and attended to, by many of your readers, who have the spiritual welfare of our Church at heart, "in this season of appalling spiritual dearth." Truly, we need "a *genuine* revival of religion" in all our churches, and "the *special* presence and influence of the Holy Ghost," an out-pouring of the spirit of supplication and prayer. We need an effusion of the spirit of brotherly love and *disinterested* benevolence on the heads and hearts of all our members; and when this devoutly to-be-wished and prayed-for object shall have, through the tender mercy of our blessed Saviour, been accomplished, then only shall they begin to feel and to

take a deep and abiding interest in the welfare of the Church, in its various ramifications. Then shall the eyes of all be opened to see, that "the charge brought against some churches for their remissness in providing properly for their pastors" was *not*, in some cases, at least, a cruelly unjust one; but that now, since members generally have fallen in love with the Saviour and his cause, they account it a favour and a privilege to make a suitable provision for their ministers, according to the best of their abilities, and to bestow liberally upon the missionary cause, of their pecuniary gains, according to the measure of their abundance, with which the Lord has blessed them.

You have doubtless, ere now, heard that my son Amadeus had, during the last six months, become so debilitated, chiefly owing to over exertion in the enervating climate of Jamaica, as to require a prolonged season of relaxation, in order to recruit his wasted energies of body and mind. He accordingly left his Normal School, at Fairfield, under the temporary charge of Br. Steinhauer, and went on a tour to some of our stations, lying on the north part of the island. If the following extract of a letter written from Beaufort, under date of Nov. 16, 1845, and addressed to his younger brother, a pupil of eleven years, at Nazareth Hall, be deemed suitable for insertion in the Intelligencer, it is at your service. I was moved to offer this extract for publication, by the consideration, that many Sunday School children might be benefited by reading and laying to heart the affectionate counsel and advice therein given.

EXTRACT OF A LETTER FROM BR. AMADEUS A. REINKE, ASSISTANT MISSIONARY AT FAIRFIELD, JAMAICA, TO HIS YOUNGER BROTHER.

* * * * "I hope, my dear brother, that you will always endeavour to be obedient and affectionate towards all those that are set over you in the Lord, and not suffer any one of your companions to mislead you; for I know, that when I was a boy, at school, I was often tempted by others to act a part which my conscience forbade. I know it is a hard matter for a little boy to act a decided part, when the current of his comrades' opinion is against him; but if you pray to the Lord every morning, when you rise, for grace and strength to resist whatever would hurt your soul; if you pray to him daily for a new heart and a right spirit;—if you pray earnestly and often, and in secret, crying to God to set his fear, which is the beginning of wisdom, before your eyes, and to give you his Holy Spirit; then you will always be enabled to set your face, 'like a flint,' against sin, though it be 'a heavy cross' to carry, for a time! * * *

"You know there was a time when I was in a similar situation as you *now* are, and this enables me to point out a few mat-

ters to you, the importance of which, with respect to your future well-being, you do not so readily understand at present. You have many advantages that thousands do not possess; thousands too in this island, who though they have the means of hearing the Gospel, are not surrounded by kind relatives and teachers to instruct them, and lead them on; nor by the many facilities which develope the minds of the young at home. Therefore, my dear brother, remember the word of the Lord: "To whom much is given, of him shall much be required;" and daily strive, with the help of God, to employ every talent entrusted to your care, in his service.

"I have often bitterly regretted the many moments I have spent in idleness, when of your age; do not follow my example in this, or foolishly imagine there is no need of being so very diligent, or so over exact in little matters; these little matters are not trifles, for 'time and tide wait for no man;' and if you do not catch the favorable wind now, there is no knowing what chance you will stand for reaching the desired haven. Remember, there are seven things indispensably necessary, to have a prosperous voyage across the ocean of life, and reach the port of Heaven at last, viz.—a compass and chart, a rudder, an anchor, sails, the wind, or some motive power; and above all, an experienced pilot. I might have added more; but these may serve to impress you with the necessity of allowing the heavenly pilot, Christ our Saviour, always to be with you, to enable you to steer your vessel aright. This you will then be able to do, if you keep a steady and constant eye on the compass, the Holy Bible. Read it every morning and evening, and though you have taken up a cross, (which, to do, requires self-denial and trust in God,) when others laugh at you, and try to dissuade you, you will be an immense gainer by it. Pray God, the Holy Spirit, to explain to you what you read, and to enable you "to become a doer of the Word," and you will find it "to be the power of God unto salvation," if you also pray for faith to believe it; and in after times, every passage you now commit to memory will be a rich treasure of wisdom to you. You will find it hard work to stand out against others; but God's grace will be sufficient for you; for we should always be prepared for a storm; but when it comes, only let go the anchor of hope, and wait for the Lord's help. The Holy Spirit, like a favoring breeze, will always be ready for you; but remember, *you* have something to do; you must trim your sails; get all the powers of body and mind, like so many men under orders, ready, and then wait for Him, "to will and to do, according to his own good pleasure."

Let me now ask, How do you generally spend your leisure hours? You are fond of reading, I know; but then we ought

always to inquire, What must or ought I to read? And another question: *How* ought I to read?

Children are very apt to open a book—take a bite out of a page, and if it appear pleasant, sit down, and hastily swallow the dish. Sometimes a page or two is skipped, because it does not appear to belong to the story, and the richer parts are selected and devoured in a short time. When we "gulp down" our meals, we derive benefit for a time; but after a while, indigestion makes us pay for our folly. You should read slowly and carefully, and reflect on or digest what you read, and then it will prove a real benefit. If the book be worth reading, let not a sentence pass without endeavoring to understand its meaning. If you only hunt up the story, and pass by every sensible remark the writer makes, you are like a dainty fellow who picks out the sweetmeats and leaves the substantial food untouched. It will in the end do you no good, and perhaps sicken you; at all events give you a disrelish for what is really a benefit. Always try to find out beforehand whether a book be worth your perusal. There are some, about which you cannot easily mistake. Such a book is the Bible; here you will never be wrong; for it is the best book in the world. All such as you know to have been written by *good* men, are not likely to lead you astray. And surely you will always, if you give yourself a little trouble, be able to find some friend or other to direct your choice, when you yourself know not how to proceed. Youth are fond of reading the marvellous, such as ghost stories, fairy tales, romances, etc. You may say, a fairy tale does one no harm; for who ever believes it to be true, when he grows up? Then we regard it, as we do every other fable. That is, however, not the proper way of deciding the matter: You should ask: Can I derive any positive good from them? Now consider, how many useful books, on every proper subject, are within your reach. Try then, my dear brother, to make it a *principle*, never to read what you know to *be*, or suspect may *become* hurtful, however fascinating it may appear. And now a word about *novels*. Are you in the habit of reading them? I will tell you what *I* think of them, and I hope you will try to profit by my remarks.

I am not going to speak of those stories which have been written with the glory of God in view, with the express design of benefiting the soul of the reader. No mere novel-writer has *this* in view. He seeks his "own praise" from the world, and it matters little to him whether he paints with true colours or not. "Men love darkness rather than light;" and the novel-writer, who, I firmly believe, in nine cases out of ten has not experienced "the power of godliness," whilst he occasionally and perhaps frequently delineates a bad character truly, does

not lift his voice against *sin*, but throws such a false light over his performance, that what is *vice* almost appears *virtue;* a murderer is a *hero;* an *oath* is no very bad thing, at any rate, why is it so often introduced? and man is sent into eternity, as the most common-place occurrence. The mind is always kept on the stretch; there is a restlessness of soul within, which can only be quieted by a resort to the usual stimulus, *a draught of sentimental poison;* the cravings of the stomach are not to be satisfied with the plain, but substantial food of truth. I have read a good number of novels, (not of those usually accounted immoral, but of the more innocent kind, as they are termed,) and I never derived the *least* benefit from them. If even I improved my style a little; (a novel reader is generally in too great a hurry,) I most assuredly did not improve my morals; therefore I give my most unqualified disapproval of them, and hope that you may hereby be encouraged, *if* you have begun, to leave off, and no longer "to read the trash!" A secret poison is all the more insidious, and the majority of novels contain it; nor would you think that man in his senses, who steps into a bed of hot lava to pick out a few jewels. I ascribe it to divine grace alone, that I was prevented at a certain period of my life from becoming a determined novel reader. Pray earnestly: "From the deceitfulness of sin—from all sin—preserve us gracious Lord and God!" —.—. Here at Beaufort I found Br. and Sr. Friebele in good health. At Irwin Hill, I spent about five weeks, frequently going to Montego-Bay-Town, and visiting different sugar estates. On Monday last, I returned as far as Beaufort, *much recruited in health*, and hope by tomorrow a week to reach Fairfield, and recommence my duties.

Let me once more encourage you to love the Lord in truth and sincerity. Pray God to change your sinful heart and fit you for present and future usefulness. I hope you do not forget to pray for *us*, as *we* daily do for *you*. Edwin, I know, sends best love to you and to *all* our friends. May our Saviour be with you, and enable you to grow in grace and in his knowledge!"

Read Eccl. ix, 10, and xii, 1.

V.—Letter from Br. F. Holland to the Editor.

Lititz, (Mayhill, P. O.) Jamaica, Oct. 29th, 1845.

My Dear Brother:—It is now about six months since we took charge of this congregation, so that we are now in some measure acquainted with the personal circumstances and characters of our members; and are therefore better able to speak of

them than we should heretofore have been. It is but just praise to them to say, that although they were strongly attached to Br. and Sr. Prince, who had been the first resident missionaries at this station, and had labored here in blessing for six years, they received us as their successors with much love and kindness. As we become better acquainted with our flock, we also rejoice to find an increased measure of confidence reposed in us; and our earnest prayer is, that in our connection with this congregation, we may prove a mutual blessing to each other, and promote jointly with our people, the honour of the Saviour's name.

Lititz is situated in the savannas, on the south side of the island, in the parish of St. Elizabeth, near the confines of Manchester, and about six miles distant from the sea at Alligator Pond. The savanna, which, extending from the western base of the Manchester mountains, and sweeping around the southern end of the Santa Cruz mountains across the high table land on the back of Pedro Bluff, terminates at the western declivity of the Santa Cruz mountains, forms a peculiar feature in the scenery of this part of the island. The appearance of the plain itself is diversified by numerous rocky elevations, varying in extent from less than a rood to several acres. These clumps are covered with low trees, and tangled shrubbery, interspersed with thorny cactuses, agaves, etc. The soil of the savanna is of a bright red colour, very firm and hard, and yet so porous that it readily absorbs the heaviest rains almost as soon as they fall. No part of the island is more subject to droughts, which have, of late years been particularly long and severe. The scarcity of water, at such times, is truly distressing. The ponds and tanks, or cisterns, of the people being all dry, many have to go from three to six, and some even ten miles for water! When we are blessed with only moderate seasons the ground yields cassada and sweet potatoes, with a few other vegetables, in great perfection, but yams seldom repay the labour of planting them. The scarcity of food among the old and poor, the infirm and friendless, has sometimes almost amounted to famine. A few showers of rain very soon change the appearance of the landscape. The short brown grass which covers the plains in a few days acquires a greenish tinge, and the clumps assume a bright green colour. The appearance of the surrounding landscape was particularly pleasing, when we first came to take up our abode here, immediately after the Spring rains had commenced falling. Innumerable little delicate flowers were open among the grass, and the tall scape of the agaves overtopping the dwarfish trees in the clumps, flauntingly hung out its hundreds of nectariferous bells. A drought of between two and three months has since then changed the appearance of things;

but we are now again blessed with fertilizing showers, that supply the wants of man and beast, and beautify the face of the ground.

Before emancipation, the savanna was inhabited almost exclusively by a mixed race of free brown settlers, who boast that they were never in bondage to any man. They generally led the most dissolute and abominable lives; some of them owned a few slaves, and gained their support chiefly by breeding horses and sheep. Immediately after emancipation, when the people on the coffee properties in the mountains were oppressed with heavy rents, and land was not to be purchased elsewhere, numbers of the negroes came down, bought a few acres each, including a clump or two, and are now permanently settled here. They still go to the mountains for work, as nothing of consequence is carried on in the savanna for which wages are paid. The first mentioned class forms a considerable proportion of our congregation; and among them are to be found some striking instances of the power of Divine grace, in changing and renewing the heart. They are, generally, a poverty-striken race. but proud of their complexional distinctions. The negroes are the more numerous class, and generally more prosperous in their worldly concerns. They are more inured to labour, and consequently more hardy; while the brown people, generally, consider it a degradation to work in the field by the side of a negro, and will therefore not go into the mountains in search of work. The brown people, when not really under the influence of Divine grace, are arrogant and untractable; but both classes, when changed in heart, learn *alike* to submit themselves to the requirements of God's word. We can no where, at our stations in Jamaica, speak of any great degree of refinement and cultivation; and I think at Litiz, least of all. This is not much to be wondered at, when we consider that till of late years this was the most neglected part of the field we occupy. The people here, (with the exception of those formerly belonging to Fairfield) have but lately been gathered into the church; and very much remains to be done in the way of patient instruction, in order that they may become "*established* in every good word and work."

Not a few of the candidates and younger members of the congregation, who had no doubt made fair professions, and apparently began to run well, have within the last year or two become careless, and turned back again to their former lusts. They had not counted the cost, and therefore in the time of trial they fell away. Neither can we say that others have taken their places, for iniquity abounds on every side of us. Our faithful members are like sheep in the midst of wolves. Very few ask, "Where is God, my maker?" Of late, a *few* cases

have occurred where careless ones have asked what they must do to be saved; these have encouraged us, and our hands are strengthened by those faithful souls who are pressing forward to the mark; yet our daily prayer is: "Oh that the Lord would pour out his Spirit upon us!"

In all our congregations it is expected that the members come regularly to their speakings with the minister. Three weeks out of every eight are set apart for this purpose. Thus we have frequent opportunity of conversing individually with all the members, as well as of hearing their trials, troubles and difficulties. This labour is one, arduous for body and mind. Nevertheless, it is a duty in which we cheerfully engage, inasmuch as it often proves a blessing to ourselves as well as, we hope, to others. When not thus engaged, much of our time is taken up in visiting the sick and infirm. And on such occasions, we frequently ride from house to house, calling at every cottage in our way. This plan frequently brings us in contact, not only with our own people, but often with those who are living in utter disregard of all God's ordinances. Lately, on visiting an out preaching place, called Ballard's Valley, where we have a school, composed of about thirty children, taught by one of our helper brethren, (my wife accompanying me,) we called at the house of a brown man, W. B—, a notoriously profligate character. We had heard of his hatred and opposition to the Gospel and its ministers; but, as strangers, we were led to hope for at least a civil reception. The immediate cause of our visit was to see his wife, a member of our congregation, who had, from his maltreatment of her, been obliged to leave him and take refuge with one of her married children. Latterly, however, she had returned to him at his urgent solicitation. No sooner was she again in his power, than he forbade her ever to come to church, and for more than a month we had not seen her. We dismounted at the gate, and approaching the door, saluted him in a friendly manner. Turning his back towards us, he muttered something in a gruff tone, but did not invite us to enter his house. Standing outside, I attempted a conversation; and in a very friendly manner asked about his wife, children, etc. "My wife!" he replied, "I know nothing about her; and I wish every body would mind his own business, instead of troubling other people." To the helper, who had kindly conducted us to the place, he said: "You ought to be about something else than to be piloting ministers about the country, as R—— used to do Mr. Prince." I told him we were doing our Master's work, and he seemed to be serving his master very zealously. "My Master," I continued, "is a better master than yours; he loves me, and always does even more for me than he promises. Your's promises, but cannot give, and will at last utterly ruin you;

mine makes me free. Your's makes you a slave," etc. "No one can tell which way I am going." "But God's Word, which you ought to hear and read if you can, tells us the *character* of his people, as well as of those who go astray." "I can read it *if I choose*, but if I go to hell, its no body's business." "Make it *your own* business then to escape from it," I replied; and in a few more solemn words addressed him on the subject of death and judgment. With painful feelings we turned away, breathing a silent prayer to Him who once converted Saul, that he would also save this poor sinner. After we had left, the helper said that he had, on our approach, made his wife go into the adjoining room, so that we should, by no means, speak to her. Around him were sitting four of his children, from ten to fifteen years of age, whose countenances bore traces that though young they were hardened in sin! And, who would think it, we have heard on good authority, that though he opposed Br. Prince's efforts in a still more malignant manner, when he was sick some years ago, and death stared him in the face, he sent for Br. Prince, and requested his prayers; promising, if spared this time, to turn to the Lord! He has been spared—but alas! for death-bed professions.

We have lately felt much interest in the case of an aged woman, whom we regularly meet at Ballard's Valley. She is near eighty years of age, nearly white, and seems to be possessed of a good understanding, and much more intelligence than is usually met with in negroes. At our first interview, she declared that she had never committed any sin; that she had formerly been unacquainted with the Gospel: but she was not to be blamed for any omission of duty during the time of ignorance; and since she had heard it, she had at once gladly received it, and was now, and had been for some time *quite perfect!* Her case seemed deplorable, and at first I knew not what to say! Granting that she had—however much I doubted it—lived outwardly an irreproachable life, I spoke to her of her *thoughts.* "These have always been good—quite good." Her omissions of duty? "She had none." But what is impossible with men is possible with God. "The entrance of his Word giveth light." I determined to use *nothing* but Scripture, and pray to the Holy Spirit to apply it. After a long conversation we left her. The helper saw her some days after, and she said, "Minister must have meant to insult her—she *had no deceitful heart.*" He labored to explain that and similar texts to her, and again urged her to pray for a knowledge of her sinfulness. A fortnight after, we again met. The discourse was from the Words, "Behold what manner of love the Father hath bestowed upon us," etc. At the close she said, "I do not love him as I ought." This was the first concession she had made in my

hearing. She has since been a regular attendant upon our services there, held every alternate Thursday, and for months we have witnessed with pleasure the gradual opening of the blind eyes to self-knowledge, and we trust also to the knowledge of the Saviour. She is now willing to take the offered blessings *as a poor sinner*, and such the Saviour will not despise or cast out.

Such occurrences make us feel the importance of our work, and the need we have to be taught of God by the Holy Spirit. We commend ourselves, our works, our flock to the prayers of all our dear brethren and sisters, and with them, we will pray for Zion, that "peace be within her walls, and prosperity within her palaces;" and for the whole world, "that the knowledge of the Lord might cover it, as the waters cover the sea."

VI.—Circular Letter *of the* Synodal Committee *for the* Management *of the* Missions *of the* United Brethren, *accompanying the* Statement *of* 1844.

"*Dear Brethren, and Sisters, and Friends,*

"While laying before you the statement of accounts for 1844, we feel constrained to express our warmest gratitude to all, who, by their active liberality, have so kindly shewn their interest in the extension of the kingdom of our Lord Jesus Christ on earth, through the instrumentality of the Brethren's Church.

"The statement of this year is not so cheering in its results as that of the year preceding, the expenditure of 13,772*l.* 19*s.* 7*d.* having exceeded the income of 12,910*l.* 6*s.* 2*d.* by 862*l.* 13*s.* 5*d.* The slight diminution in the receipts, as compared with those of 1843, has, no doubt, been partly occasioned by the cessation of those extraordinary exertions, which were then made to liquidate the debt, and which could not of course be expected to continue, when that object had been more than attained. The expenditure, on the other hand, has exceeded that of the former year, amounting to 11,767*l.* 11*s.* 6*d.*, by the sum of 2005*l.* 8*s.* 1*d.* The unfavourable balance, therefore, results, not so much from any material diminution in the receipts, as from a very serious increase of expenditure. It is not without anxiety, that we see that equilibrium disturbed, on the restoration of which we expressed our joy and gratitude in our last Circular. Yet this anxiety shall not discourage us in prosecuting the work which the Lord has committed to us, and crowned

with so many proofs of his gracious help in difficulties. Rather should the experience which we have so often made of his assistance, incite us to a firmer confidence in him, who calls on his children to cast all their care upon him, whether in small things or in great. It concerns us, however to inquire into the causes of this increased expense, and how we may provide against the recurrence of a danger so threatening. A comparison of the statements of the last two years, will at once clear up the former point. On looking to the British West Indies, we find that the whole outlay for Jamaica, in 1843, was 2025*l.* 16*s.* 11*d.*, while this year it has amounted to 3344*l.* 17*s.* 7*d.* Most of this is due to the increased expense of buildings and traveling charges, in which latter item there is an excess of 761*l.* 19*s.* 8*d.* above the former year. This has also been the case in Antigua, St Kitt's, and Barbadoes, while Tobago shews a small decrease. It is impossible for us to calculate beforehand the expense of journeys, as these depend on the vacancies occasioned, often very unexpectedly, in the ranks of our Missionaries, by death or sickness. The answer, therefore, to the second head of inquiry, as to the possibility of contracting our expenditure, must be confined to the outlay for buildings and housekeeping. We feel assured that our Missionaries endeavour to observe the utmost possible economy in the housekeeping of their several stations; but, as the sphere of our operations widens, those expenses must increase with it, unless the contributions of their own congregations increase in proportion. This, however, has not taken place generally, though it has been the case here and there, where circumstances were favourable. While, therefore, we exercise a conscientious frugality, we must depend for the future on the tried faithfulness of our gracious Lord, and the continued benevolence of the kind friends who have hitherto so liberally supported us.

"It is evident that we must restrict our expenditure in building and repairs of churches, schools, and dwelling-houses, to cases of absolute necessity, especially as the contributions for the restoration of buildings injured by the earthquake of 1842, in Antigua and St. Kitts, have been entirely exhausted.

"In the Danish West Indies the expenditure has been somewhat less than in the preceding year. Nearly a third of it consists of journey expenses. As we cannot look for any improvement in the concerns carried on for the benefit of this Mission, its support must fall, to a considerable extent, upon the general fund, as well as that of the schools, which, under God's blessing continue to prosper. We would mention with heartfelt thanks, the kind donations contributed to this Mission by the *North Sleswick Missionary Society.* We also cherish the confident hope, that the *Zeyst Society for the Propagation of*

the Gospel among the Heathen, will continue its support to our Mission in Surinam, which will probably ere long be almost, if not altogether, deprived of those sources of income which have hitherto, by God's blessing, defrayed its entire expenditure.

"The Lord has likewise laid his blessing on the business carried on with diligence and faithfulness in our South African Mission, so that it has again been enabled to cover its own expenditure. The expense of the Labrador Mission is again limited to the very moderate journey expenses of Missionaries out and home, as the Brethren's *Society for the Furtherance of the Gospel*, in London, has, as hitherto, undertaken the maintenance of it.

"As a gratifying proof of the interest felt in our Missions in their own neighbourhoods, we must not omit mentioning the handsome contribution of 826*l.* 13*s.* 6*d.* from the Missionary Association in Antigua. We acknowledge, indeed, with humble and heartfelt gratitude to God, that the contributions from Great Britain and the Continent, both by annual subscriptions and collections, and by bequests, have, upon the whole increased rather than diminished; and, feeling assured that those benefactions have proceeded from a real interest in the spread of the Redeemer's kingdom, by means of our Missions, we implore for the kind donors, as fellow-workers with us and helpers of our joy, a rich reward of grace from Him, who has called us into this field of labour, and supported us in it, in no unblest activity, for upwards of a century. We trust that they will not withdraw from us their confidence in future, but continue to support this important work by their active benevolence and faithful prayers.

"The contributions from North America likewise show some increase, including those from the *Bethlehem Society for Propagating the Gospel among the Heathen*, which, though greatly inferior to their amount in former years, will now, we hope, suffer no further diminution.

"Amongst the expenses inseparably connected with our Missionary work, those of the Sustentation-fund form a considerable item. The amount, which necessarily keeps pace with the extension of the work, has this year increased by the sum of 320*l.* 6*s.* 4*d.*

"We have still to notice, that, after mature consideration, we have felt it our duty to take steps for the speedy establishment of a Training Institution for youths of color in the West Indies, in order to meet the increasing call for assistants in the School and Missionary service. Should the blessing of the Lord rest on this undertaking, as we believingly anticipate, we may expect that much benefit will result from it in various ways. A separate fund will be opened for the establishment

and maintenance of this institution. May He who is rich over all supply the means out of His fulness! We hope that our friends will recognise the necessity of such a plan, and be disposed to give it the assistance of their intercessions and co-operation.

"We would once more express our firm reliance on the Lord, which no temporary pressure, however severe, can shake. The work has been begun and carried on for the glory of his name, and we deem it a favour to assist in it. The harvest is his; the heathen have been promised him for his inheritance, and the uttermost parts of the earth for his possession. May it be our fixed desire to do what we can in his service, and with all our hearts, that we may be numbered amongst those who, having finished their day's work, *come again with rejoicing, bringing their sheaves with them!* Let us perseveringly beseech Him, the Lord of the harvest, to send forth labourers into his harvest!

"Finally, we commend ourselves, and the work entrusted to our care, to your continued intercessions, remaining with cordial salutations from ourselves and our colleagues,

"Your faithful Brethren of the Mission-Department in the Elders' Conference of the Unity,

"J. C. Breutel,
"J. G. Herman.

"*Berthelsdorf, June* 28, 1845."

VII.—Letter from Br. W. H. Prince.

"*Montgomery, (Tobago,) October 3rd,* 1845.

"Dear Brother:—The paper inclosed in your last, relative to the intended public testimonial to the memory of that eminent philanthropist and friend of the Negro race, Sir Thomas Fowell Buxton, interested us greatly, and it was communicated to the people, who appeared to appreciate and understand the objects in view. The accompanying suggestion was received with lively interest, and already, subscription-papers are in circulation. One of our widows said, she understood that not more than 2*l.* 2*s.* could be accepted, and she would like to make up five dollars, if that would be worth offering. We did not, however, take that sum. I only mention it, to let you know the gratitude felt by our people towards those who have done so much to procure their freedom.

"On the 7th ult. we held the memorial-day of the married division of our flock. The whole body of the Chapel was filled, and a number had to be seated in the galleries. It was an in-

teresting sight, to behold 450 *married* people, 40 couples of whom have been added since September, 1844, while so many on estates quite near us continue to live together in sin. On visiting one estate, we saw and spoke with nine of them. One woman, when inquiry was made for the man with whom she was living, replied, that he was at Courland. A few days after he was a corpse, when we learnt, that, instead of his being absent, he had hid himself under the bed, and desired the woman to say he was not at home. It is painful to find that pride, or rather, vanity, keeps many in that sinful state; they wish to make a display of fine clothes, which, in many instances, are among the wages of their transgression of the Divine law.

"Last Sabbath we had the pleasure of adding 27 to our class of candidates, and 22 Brethren and Sisters were received into the congregation. One very aged man, with venerable white locks, was baptised by Br. Badham into the death of Jesus. He had been faithfully instructed in Christian doctrine, and we trust, the seed has taken root in a heart prepared by the Holy Spirit.

When the questions were put to him previous to being baptised, he replied in his own simple language; and when asked, 'Dost thou, in this faith, renounce the service of sin and Satan,' &c.; he answered, 'It is *that* which me came here for to-day.' He had never been to church before, and it was with great difficulty he was brought, from his age and infirmity. After the meeting he said he would pray that he might often come here, 'Me like it so much.'

"It is pleasing to observe, that our predecessors have not laboured in vain, nor spent their strength for nought. We have 33 in one class, receiving instruction for the Lord's Supper. One whom we have visited this week appears on the verge of eternity. When she was able to converse, she expressed her firm reliance on our Saviour who died for her, a poor sinner, and was waiting to go home, and be with Jesus. She was baptised by the Brethren forty years ago. The reason of her not being further advanced, was her falling back, which of late she has bemoaned to us with many tears, and we believe also at the feet of her Divine Master.

"This year thirty-one funerals have occurred in this congregation. The influenza has been very prevalent. The dispensary we have connected with the friendly society has proved a great blessing, not only to the members, but also to many of the poor on the estates. The above deaths do not include those of the new comers from Barbadoes, many of whom have sickened and died within a few days after their arrival; indeed, almost all who come as strangers, and go to the estates in this vicinity, are attacked with cold and fever almost as soon as

they land; and what is most painful of all, is the heathenish state of mind in which most of them are found to be.

"The influenza, which first made its appearance on our side of the island, has, we rejoice to say, nearly disappeared. Both Br. and Sr. Müntzer were attacked by it. Their teacher has been likewise laid up, and unable to keep school, but this week he has resumed his duties, and Br. and Sr. Müntzer are also getting better, though very gradually.

"It gives pleasure to say, that our adult Sabbath school is well attended, and appears to be gradually increasing; the want of room, however, will prevent us taking any more. Our chapel is so full on Sundays, that we have lately held a second service at eleven o'clock in the school-room."

VIII.—MISCELLANEOUS INTELLIGENCE.

1.—EXTRACT OF A LETTER FROM BR. H. G. CLAUDER.

Staten Island, Jan'y 19th, 1846.

Dear Brother:—I was happy to notice in a former number of the Intelligencer, your invitation to all the pastors of our different churches, to send you for publication accounts from their various fields of labour. Gladly would I have availed myself of this invitation before this time, had it been in my power to communicate any news of a cheering, or at least interesting character. Perhaps the following, relative to the recent dedication of our new place of worship, which you were pleased to notice in your periodical, some time since, may not prove unacceptable to some of your readers. The solemn services commenced at the usual hour—half hast 10, a. m.—and were opened by the singing of an appropriate hymn. A few pertinent remarks were then made, and the dedicatory prayer offered by our venerable Bishop Br. A. Benade. The sermon thereafter was preached by Br. S. Reinke, of Bethlehem, and was listened to with marked attention by a numerous auditory. After an intermission of several hours, Br. Bigler of New York, followed with another discourse. Among the many who attended on this solemn occasion, we were gratified to perceive nearly all the resident pastors of the different churches on our island, with whom, I rejoice to

say, we are enabled to cultivate the most cordial and brotherly friendship. In the safe and happy accomplishment of the important and necessary work of erecting a new edifice for the better accommodation of our people, we recognise the gracious interposition of our blessed Lord and master. He saw our poverty and weakness, and therefore turned the hearts of many—I should have said, of all that were asked, to give of their substance in our favour. In collecting the sum of nearly $4000, we do not remember a single instance in which we were refused a donation by any one from whom it had been solicited.

During the Summer and Autumn, the public services of the sanctuary were well attended; and we cherish the hope, that the faithful preaching of the Word will, in due season, bring forth fruit.

Some time since, the Rev. Dr. S. H. Tyng, of New York, late of Philadelphia, a warm friend of the United Brethren, preached for us a powerfully stirring and truly evangelical discourse. Our congregation numbers about sixty communicants and two hundred society members, stated hearers and children.

2.—A few weeks since, there was organized an Association, styled "The Moravian Ministers' Relief Association of the United Brethren's Church, in Philadelphia." Its object, as stated in the Constitution, is "to relieve those ministers in connexion with the church, whose income shall be found to be insufficient to cover their necessary expenditures, be such ministers in actual service, superannuated, supernumeraries, or incapacitated by sickness from discharging the duties of their office." Donations in aid of the Association are respectfully solicited; if left with the Editor of the Intelligencer, they will be duly accounted for.

3.—Died, at Greenville, Tenn, on the 21st of last December, Br. Charles Anthony Van Vleck, in his 52d year. Our deceased brother had been pastor, successively, at Bethania, N.C., Newport, R.I., Lancaster, York and Nazareth, Penn. In connexion with his ministerial duties at the latter place, he had also the superintendence of the well known boarding school

located in that village. Previous to leaving for the South, last Spring, for the purpose of taking charge of a literary institution, he had filled, for some years, the responsible station of Professor of Theology in our Seminary at Bethlehem. The following account of his last moments is extracted from a letter written by his son: "When informed that his end was evidently near at hand, he expressed himself perfectly resigned to the will of God. His only remaining desire appeared to be, to recommend to others that Saviour, whose support he powerfully felt at a time when it is most needed. My father was universally beloved and respected here. Such was the happy state of his mind, that numbers came in to see him and to be edified by his pious conversation. Although he suffered excruciating pains, he spoke individually with perhaps nearly a hundred persons; one company coming in after the other. He exhorted each one according to his or her condition in life and peculiar state of mind. The ungodly he warned, most affectionately, to flee from the wrath to come; whilst professors were admonished to 'grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ.' The day before he was taken sick, he closed his public ministrations, in which he ever esteemed it a blessed privilege to be engaged, by officiating at the funeral of an esteemed neighbour. His remains were taken to Salem, N. C., and there interred, according to his dying request."

At Bethlehem, Pa., on the 7th of January, in the 26th year of his age, Br. Owen Joseph Rice, late President of the Moravian Young Men's Missionary Society. His memory will long be affectionately cherished by all whose privilege it was to be intimately acquainted with him. His unassuming deportment and consistent Christian conduct gained for him the esteem, in particular of the teachers of the United Brethren's Sunday School, in Philadelphia, with whom he had been for some time associated. He seemed fully to appreciate the importance of this institution, and was rarely absent from his place, from the time he entered it in the capacity of an instructor, till failing health induced him to seek the parental roof at Bethlehem, under which he peacefully breathed his last.

4.—We have received several numbers of a semi monthly German religious journal, entitled "Die Biene," published at Bethlehem, Pa. It is ably conducted by Dr. A. L. Huebner, whose name is favorably known to many of our readers. A paper like this, in the hands of one, in all respects, so well qualified for an undertaking of this kind, as its intelligent and enterprising editor, needs but the cordial support of an enlightened public, to become permanently established, as well as extensively useful. We hope it may meet with abundant encouragement, not only because we would see spiritual religion, which it mainly advocates, on the increase amongst our German population, but also, because such encouragement will most triumphantly disprove the stale slander that those in this country, who retain the language of their honored "fatherland," have little taste for reading of any kind, and least of all of that which the paper in question promises to furnish. We bespeak for it the support of those of our patrons, whose knowledge of the German enables them to avail themselves of the valuable and instructive information it contains.

IX.—ACKNOWLEDGMENTS.

The Treasurer of the Ministers' Aid Society, at Bethlehem, gratefully acknowledges the receipt of the following subscriptions, donations and contributions in 1845.

By Rev. W. Lennert—a donation of a number of Sisters at York, Pa., - - - - -	$35 00	
" G. F. Bahnsen—a donation of Lancaster Female Mission Society, - - - -	50 00	
" D. Bigler.—A. B. Clark, $10; G. Miller, $5, J. Byron, 25 c.; A. Beattie, $1; W. Higgins, $1; D. Beck, 25 c.; A. Bininger, $10, J. L. Wood, $2; Mrs. C. Bininger, $5; Mrs. A. Clark, $5; Mrs. M. Addoms, $3; Miss Liliendahl, $1; Mr. and Mrs. Harvey, $1; Mrs. Sand, $5; Mrs. H. Bininger, $20; Mr. Ab. Bininger, $10; Miss		

	H. Bininger, $10; Miss Agnes Bininger, $5; Miss Charlotte Bininger, $5; C. W. Liliendahl, $5; A. Cargill, $3; T. Pattison, $1; R. Prince, $2, - - -	$110 50
By Rev. D. Bigler, - - - - - - - -		1 00
" J. T. Bechler, Emmaus, - - - -		50
" H. G. Clouder, Staten Island, - - -		1 00
By Mr. John Jordan, Philadelphia, - - - -		20 00
Collection in Bethlehem, per Rev. A. Luckenbach, -		24 50

The following Donations, Subscriptions and Collections for the Missions of the United Brethren's Church, have been received by the Rev. P. H. Goepp, since Sept. 1st, 1845.

Sept.	By Rev. J. T. Bechler—Missionary Collection at Emmaus, - - - - - -	$2 00
"	" S. Wolle—from Ohio Miss'ry Society,	15 00
"	" Mr. R. Greider, Treasurer of Y. M. M. S.—appropriation for finishing a Cistern at Lititz, Jamaica, -	15 00
Oct.	By Rev. J. G. Kummer—-appropriation of Lancaster Female Missionary Society, in aid of new station at St. Kitts, - - - - - - -	60 00
"	" W. Eberman—from J.B. Hiester, Esq. of Lebanon, - - - - - -	5 00
Nov.	By Rev. L. Reichel—Missionary Collection at Nazareth, - - - - - -	15 65
Dec.	By Rev. J. G. Kummer—Missionary Collection at Lititz, - - - - - -	24 21
"	" Do.—appropriation of Lititz Female Missionary Society, for Greenland,	50 00
"	" S. Wolle—appropriation of Ohio Missionary Society, - - - - -	26 00
"	" D. Bigler—Mrs. Ireland, $5; Mrs. Baley, $5; J. Baley, $5; Episcopalian in Boston, for Mission in Greenland, per Rt. Rev. Bishop	

	Eastburn, $150; Anonymous $5; Anonymous, $3; Collection of N. Y. Juvenile Missionary Society, for Schools in Greenland, $12; Missionary Collection at missionary sermon, $178 84, - - -	$363 84

1846.

Jan.	By Rev. J. G. Kummer—from young Ladies of Lititz Female Seminary, - -	6 00
"	" S. Reinke—Miss'ry Collection after sermons, at Bethlehem, - -	96 50
Feb.	By Jordan and Brother, from Editor of Missionary Intelligencer—Collections, Subscriptions and Donations, in Philadelphia, - - - -	100 05
"	By Mr. J. M. Micksch—from T. W., - -	1 00
"	By Rev. S. Wolle—from Ohio Missionary Society, - - - - - -	14 70

The following Contributions, Donations, and Legacies to the United Brethren's Missions, from June 1, 1844, to Dec. 31, 1845, are thankfully acknowledged by the Rev. Charles F. Kluge, of Salem, N. C.

1844.

Sept.	Amount of semi-annual Collection, by Br. Fr. Holland, - - - - - - -	$93 33
Oct.	From Male Miss'ry Society, towards repairs of mission buildings in the West Indies, injured by earthquake, - -	100 00

1845.

Jan.	From Rev. Dr. E. L. Hazelius—by Right Rev. W. H. Van Vleck, - - - -	3 00
"	" Female Miss'ry Society, for the School at Clifton Hill, Barbadoes, - -	30 00

Mar.	Amount of half annual Collection, by Rev. S. R. Huebener, - - - - - -	$63 16
May.	From Rev. Dr. Hazelius—by Right Rev. W. H. Van Vleck, - - - - - -	3 70
"	" Salem Band—by Rt. Rev. W. H. Van Vleck,	6 10
July.	From Female Missionary Society, towards new Church, at New Spring Place, Cherokee Nation, - - - - -	30 00
"	" Female Sewing Society, towards do. do.,	15 00
Oct.	From Juvenile Sunday School, for S. School at Clifton Hill, Barbadoes, - - -	3 00
"	Amount of half annual Collection, by Rev. G. Byhan, - - - - - - -	51 98
"	From a Sister, - - - - - - -	20 00

LEGACIES.—1844.

Sept.	From Br. Magnus Hulthin—by Rev. Theod. Shultz, executor, - - - - -	626 00
Nov.	From Sr. Henrietta Shober, by Sr. Reb. Shober,	600 00

During the same time, there was contributed—

By the United Brethren's Home Mission Society of N. Carolina, towards the object of the Association,	140 10
By Salem Aux. Tract Society, towards Salary of a Colporteur, for the four north-west counties of N. Carolina, - - - - - - - - - -	60 00
By Salem Bible Association, towards do. do. -	50 00
By Collection towards do. do. - - - - -	40 00

The following contributions bave been received by the Rev. G. F. Bahnson, of Lancaster, since January 1st, 1845.

1. *For General Mission Fund:*
   Collection after the Annual Missionary Sermon, - $28 00
2. *For the Institution for Negro children, in Antigua:*
   Contents of a Family Missionary Box, $3 04
   Contents of a little Boy's Missionary Box, 3 57

Amount carried forward, $6 61

Amount brought forward,	$6 61	
Donation from a Female Member, -	2 00	
Donation from a friend of Christian education,	5 00	
		13 61
3. *For the Chapel School-house on the Estridge Estate:*		
From the Female Miss'ry Society of his Church, -		50 00
4. *For the Ministers' Aid Society, at Bethlehem, Pa.:*		
From Female Missionary Society, - - -		50 00

The Editor acknowledges the receipt of the following Sums, since September, 1845.

Miss'ry Subscriptions and Collections in Philadelphia,	$73 05
Donation to General Mission Fund, (W. L. R.) - -	5 00
Do. do. (J. J. Jr.) - -	15 00
Do. do. (W. G. M.) - -	5 00
Do. do. (Dr. F. Wayland of Providence,)	20 00
Do. do. (Dr. P.) - -	1 00
Do. do. (Mrs. Cooper, Salem, N. J.) -	1 00
Do. for Br. Houser's Sunday School, (R. T.) - -	5 00
Do. do. from a number of individuals at Bethlehem, per Miss F. H. Bœhler, - -	1 00
Do. for Relief Association (a friend,) paid over to Treasurer, - - - - - - - -	5 00
Do. do. (Mrs. S. R) do. -	5 00
Do. do. (Mrs. Y.) do. -	5 00
Do. do. (Mrs. T.) do. -	1 00
Do. do. (Miss M. R.) do. -	1 00
From Juvenile Miss'ry Society of United Brethren's Church, in Philadelphia, for purchasing rewards for the Indian School Children, at New-Fairfield, U.C.,	10 00

☞ Brother Houser is informed that there is now in our hands the sum of $9 for his Sunday School. He will please to send us a list of such books as he wishes us to purchase. We may have an opportunity of forwarding them to him, free of expense, by some of the merchants of Columbus, who will soon be in town to make their Spring purchases. Some months since, we forwarded a box containing Sunday School books, to the amount of $17. We have not heard of its safe arrival.

[EDITOR.

Library of The Theological Seminary
PRINCETON · NEW JERSEY

PRESENTED BY
Mrs. John Coleman

I-7